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9. — *The Utility of Classical Studies, an Address* by N. C. BROOKS, A. M. Pronounced before the Philomathean Society of Pennsylvania College, February 14, 1840. Baltimore. John Murphy. 8vo. pp. 35.

THE tone of this discourse is generally excellent. The arguments in favor of classical learning are sound and well put. Its advantages to the lawyer, the statesman, the physician, the clergyman, and the man of letters, are well described, in language of sober truth. We do not, however, like the author's attempt to disparage other branches of learning, especially the mathematics. He has here fallen into the common fallacy, that the mathematical studies have a narrowing effect, and frequently lead to skeptical or infidel opinions. How the science, which investigates the sublime laws of the universe, can narrow the human mind, has never yet been shown. How the science, that opens such magnificent views to the contemplation of man, can lead man into disbelief, passes comprehension. True enough it is, that some of the great French mathematicians were infidels, some even atheists; but the truer way of stating the case is, that their infidelity and their atheism were not caused by their mathematics, but were held in defiance of their mathematics. It is as great an absurdity for the mathematician to be an atheist, as for one familiar with the machinery of a watch to deny the existence of a watchmaker. If the French mathematicians were atheists, they were so because the times in which they lived were revolutionary; because their reason was overwhelmed by the mad uproar which surrounded them; and not because of their mathematics.

It is wholly unnecessary to run a parallel between the classics and other studies. They are the basis of a polite education as far as civilization extends. All the utilitarian theories in the world cannot alter that fact, nor lessen the value which men of taste and refinement set upon a familiarity with the masterly works of the ancients. One might as well attempt to convince the artist, that the study of the Apollo Belvedere and the sculptures of the Parthenon ought to be given up, as to convince the educated man of the inutility of the Greek and Roman classics. The reformers of the French Revolution undertook to banish the classics from their systems of education; and the consequences were by no means such as to tempt to a repetition of the experiment; nor is there much danger that the experiment will ever be repeated to any great extent.

We notice an occasional carelessness of expression in this

discourse. And the name of the historian Xenophon is spelled wrong three times, *Zenophon* ; a mistake not uncommon among the uneducated, but hardly to be expected from an advocate of the classics.

10. — *ΞΕΝΟΦΩΝΤΟΣ ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ. Xenophon's Memorabilia of Socrates, with English Notes.* By ALPHEUS S. PACKARD, Professor of the Greek and Latin Languages and Literature in Bowdoin College. Andover : Gould, Newman, and Saxton. 1839. 12mo. pp. 264.

THIS work is a timely addition to the stock of classical books accessible to American students. Mr. Packard, the able professor of Latin and Greek in Bowdoin College, has performed his duty, as editor, with thoroughness and fidelity. His English notes are written with great judgment, and serve really to illustrate the author, and to help the student over the difficulties of the subjects which the work so often brings into discussion. We are happy to learn, that this edition of the "*Memorabilia*" has been adopted by several of the colleges of the United States ; and we hope to see it in use among them all.

The "*Memorabilia*," or *Memoirs of Socrates*, stands among the best and most interesting works which have been handed down to us from the ancients. It is a well-drawn picture of the greatest moralist of antiquity, by his most accomplished disciple. It contains the clearest exposition of the opinions and principles of Socrates, with occasional notices of his personal habits, that was made by any ancient writer ; and the work is written with the inimitable grace, which distinguished Xenophon so preëminently. But it is obvious, that such a work must contain allusions to philosophical opinions and to the occurrences of the times, which a young scholar cannot be supposed to be familiar with. A good edition, designed for college classes, ought to be furnished with ample explanations, where such allusions occur. This is very well understood by Professor Packard ; and he has gone to the best sources, and used them with the facility, tact, and taste of the elegant and learned scholar, and with the discrimination of the practised instructor. His edition will be found serviceable, not only to the young student, but to classical